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WHY STUDY THE THREE FUNDAMENTAL PROPOSITIONS

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As promised in our last issue, we give here extracts from another of the Papers presented at the "Secret Doctrine" Symposium, held at Launceston, Tasmania, last January 1986. The Paper is printed in full in *Theosophy in Australia*, Special, issue, 1986, No. 663, with other contributions made at the Convention, to which issue readers are referred.—ED.

In 1885, when *The Secret Doctrine* was in preparation, the Mahātma K.H. wrote Dr. Hübbe Schleiden, founding member of the Theosophical Society in Germany: "The Secret Doctrine, when ready, will be the triple production of M (the Mahātma M), Upāsika (Mme. Blavatsky) and the Doctor's most humble servant. K.H." [*The Secret Doctrine* by H. P. Blavatsky, 1978 definitive edition, Historical Introduction, I, 16-17.] Thus we have the assurance that this great work comes, in part at least, from as high a source as we are likely to find on this planet.

Considering this source, we may ask how the Mahātmās themselves regarded the knowledge which they were helping to make available for the first time to the Western world. In *The Mahatma Letters*, to A.P. Sinnett, the Mahātma K.H. said of this knowledge:

"It is indeed a body of the highest spiritual importance, at once profound and practical for the world at large. . . it is not a mere addition to the tangled mass of theory or speculation in the world of science that these truths are being given to you, but for their practical bearing on the interests of mankind.—*The Mahatma Letters* to A.P. Sinnett, A.T. Baker, ed., p. 23

It is in our everyday world that we need to find the *practical bearing* of these transcendent truths. Often we hear objections to *The Secret Doctrine* as being too impractical, too abstruse, to bother with; digging out and learning to apply principles so deeply buried in obscurities is not worth the effort, now that computers have ushered in the *instant age*. But computers have not yet solved the mysteries of the human spirit. It was surely through long and probably often agonizing effort in learning to apply the principles which they have set forth that the Adepts became what they are. This is certainly implied in the *Letters: The fact is, that to the last and supreme initiation every chela. . . is left to his own device and counsel. We have to fight*

our own battles, and the familiar adage—'the adept becomes, he is not made'—is true to the letter. [Ibid, 309-10]

A possible response to this might be, *But this is all about something in the future. I need something now!*

We might remind ourselves that every step we take—however small—leads us inexorably in one direction or another, towards fulfillment of our divine nature or towards its debasement. We are mistaken to denigrate even those small efforts which may seem to us to have little significance; if they are in accord with our best lights at the moment, they are surely necessary steps in our evolutionary journey.

H.P. Blavatsky said of the three fundamental propositions: *It would not be in place here to enter upon a defence or proof of their inherent reasonableness, nor can I pause to show how they are, in fact, contained in every system of thought or philosophy worthy of the name. Once the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in the heaven.*—[S.D.T. 20]

With this assurance in mind, perhaps we may turn to a consideration of the propositions themselves.

The first proposition speaks of the hidden source of all things—an *omnipresent, boundless, and immutable principle* which, says H.P.B., is *the one absolute Reality which antecedes all manifested, conditioned being*. This is the *infinite and eternal cause. . . the rootless root of all that was, is, or ever shall be*. It is the *Asolute, Beness rather than Being*.—[Ibid, I, 14]

It is worth our while to ponder this, not being turned aside by impatience or frustration, or by H.P.B.'s statement that this Be-ness is *beyond all thought or speculation*. It is a matter of inner knowing, which is not brain-knowledge. We may feel that we don't and can't really know much about Be-ness. We know we are *be-ings* and, as such, we are caught in a web of circumstances; often we may wonder whether we should try to get out or simply give up.

Certainly we can't get out, and by the same token, it is futile to give up. By the powers inherent in Be-

ness, which are the potential powers of Being, we can learn to command our response to circumstances, which in the truest sense is to command circumstances.

Another difficulty for us, perhaps, is grasping the idea of infinite potential without existence of separate, specific things. If we may use a conditioned analogy at all (taking heart from H.P.B.'s assurance that analogy is *the one true Ariadne's thread* which will lead us to the solution of Nature's primal mysteries)—[Ibid, II, 153] we might consider mind. Let us suppose that, even for an instant, we could make the mind completely blank—completely, without any specific thoughts in it at all. In this state, thoughts—as thoughts—do not exist; they are, we might say, *in solution*; what exists is *all-thought*. Nothing happens. There is only the self-existence of mind itself—mindness rather than mind. Yet the potential for an infinite number of separate thoughts is there. The mind can think of anything. The possibilities are limitless. And the instant mindness becomes mind, specific thoughts are precipitated. This is automatic. Nothing makes it happen; it just happens, because thought is natural activity of mind. Yet there has been no separation from mindness; there has been only the expression of mindness in mind and, therefore, in thought.

(and we should remember that man is the universe in miniature) precipitates from Beness into Be-ing when the creative impulse begins to stir. There is no separation from Be-ness; there is only Be-ness in manifestation. This manifestation takes multitudinous forms out of the infinite richness of its source. The eternal and immutable principle (Be-ness), says H.P.B., *remains principle in its beginningless and endless aspect (but) it is not only latent in every atom of the universe, but is the universe itself*.

How can it be of any practical use to us to know all this? It may seem remote from anything with which we are ordinarily concerned, unless we can see it as constantly taking place, not only in the fact of our presence here in this physical world, but in every situation, in every happening in which we are involved. . .

In the third fundamental proposition the doctrine of reincarnation is specifically set forth. And here we can begin to see that all these propositions are mutually and inextricably linked together. The third proposition affirms the fundamental identity of every soul with the universal Oversoul and the *obligatory pilgrimage of every soul through the cycle of incarnation or necessity* [Ibid, I, 17]. Further, this proposition makes our pilgrimage dependent upon "self-induced and self-devised effort" with no special privileges or gifts save those we win for ourselves.

Up to the time we reach humanhood—and perhaps for many lives after that—progress is accomplished through what H.P.B. calls *natural impulse*. This is evolution itself, which ever moves forward and cannot ultimately reverse itself. But from the time we awaken to the fact of our individual responsibility, the whole thing becomes a *do-it-yourself* project. Wherever we are going, we have to get there by our own efforts; we can't ride on the coat-tails of anyone else. . .

Could we think of the great truths of the three fundamental propositions as a living flow of force rather than as abstract ideas? They flow through every one of us continuously, indestructibly, eternally. They are not, then, impractical, beyond comprehension. They are the ultimate here-and-now of our existence. Perhaps we might paraphrase Chesterton's comment about philosophy in general and say that the question is not whether these great truths really matter to us; the question is whether anything else matters. . .

The second proposition states the absolute universality of the law of the periodicity through which the One Life operates, the flux and reflux, the ebb and flow of activity [Ibid, I, 16-17]. H.P.B. adds that the alternations of day and night, life and death, sleeping and walking, are so common and so universal that it is easy to realize that the law of periodicity is one of the absolutely fundamental laws of nature. She refers to the universe itself as the periodic manifestation of the One Reality postulated in the first proposition.

So the law of the periodicity extends to the outermost limits of anything we can know, and beyond.

This second fundamental proposition has an important relation to another aspect mentioned earlier—that of Duration, the root of time, that quality which makes action possible. Duration is spoken of as changeless, but is the root of change. Process is involved in the cyclic law—and process always involves change. The second proposition, then, sets forth the principle of the orderly processes of time and change. And this, we realize, is the process in which we are all *caught*. Our world religions, our philosophies our sciences, all are influenced by it because it is the process which permits the unfoldment of consciousness.

From this second proposition, we derive our conviction that reincarnation (referred to more specifically in the third proposition) is one manifestation of this cyclic law. For every experiencing being life reveals itself as an endless series of new beginnings. Because this is true, we realize that while we cannot actually, objectively, change the past—our karma—we can change our consciousness in relation to past events. We see our karma in a wholly new light, and this does

change it because our own consciousness is the greatest factor in our individual karma. The causes are in us, and so long as they remain, they must work themselves out in effect; but the nature of those effects is completely altered by changes that take place in ourselves through this *endless series of new beginnings*. This, I think, is a supremely practical application of the second proposition.

THE REAL H.P. BLAVATSKY

Theosophical Publishing House of London has recently republished William Kingsland's *The Real H.P. Blavatsky*. It is a book of lively interest for all which first came out in London in 1928. Preface to the second edition states that it is now being published in celebration of the centenary of the publication of H.P.B.'s *The Secret Doctrine*. Reviews in theosophical journals around the world will no doubt be forthcoming hearty in endorsement. For our part we turn to an article on the subject by Elsie Benjamin written in November of 1952 in Bulletin No. 87 of Corresponding Fellows Lodge of the T.S. An attack on H.P.B.'s work and character—purportedly drawing for support upon material from Mr. Kingsland's book—had been made by an Alan Insole, writing in the Sept., Oct. issue of the *Aquarian Path* of that year. Mrs. Benjamin rises in defence, mainly quoting Kingsland's own words.—ED.

"Oh ye detractors and slanderers who, even today, from the mire of your own vile imaginations and the bigotry of your modern Parisaism and uncharitable 'Christianity', endeavor to bespatter and belittle the reputation of this devoted woman—there is not one of you who is worthy to have unloosed the latchet of her shoes: let the 'faults' of her *personality* have been what they may.

"She sacrificed the last ounce of her lifeblood that she might disclose to the world some glimpse of that *Ancient Wisdom* which is beyond all price, which leads to 'the Heart of the Universe', to liberation, and the final goal of all human endeavor." (p. 119)

Thus wrote William Kingsland in his book *The Real H. P. Blavatsky*, published some 30 odd years ago (by John M. Watkins, London). Common justice not only to H.P. Blavatsky, but to William Kingsland, impels us to protest against Alan Insole's truly naive comments regarding H. P. B., and her work and character. He refers to Kingsland's book, and the uninformed reader might be led to believe that Insole's opinions and conclusions are Kingsland's. They definitely are not. There is not one word or suggestion in Kingsland's book that H.P.B.'s character was sexually abnormal, and Kingsland knew her personally; he was a member of her "Council of the Estoeric School of Theosophy." He says "... the aim of the present work is not to convince sceptics, but to disclose as far as may be possible the real inner self and motives of this extraordinary woman." Kingsland was well qualified for the task he

set himself. He was not a mere unthinking visionary; he was a member of the Institute of Electrical Engineers, and a scholar of high standing in several fields.

Does Mr. Insole really think that women who smoke, wear their hair short, and wear men's clothing, are sexually abnormal? It sounds as though it is he, and not theosophists, who is "going to the past" to judge standards of conduct. It is difficult too to understand where Mr. Insole gets all his misinformation. He cannot get it from the book he refers to because it is not there. "The singular failure of Theosophy". How can the Ancient Wisdom fail? And how can people studying it be accused of "going to the past"? The Ancient Wisdom does not belong to the past, nor to the present or the future. It is eternal. It was not the invention of H.P. Blavatsky; were all the things said by her detractors about her true it still would not affect Theosophy. She was but its transmitter.

One thing is certain: Whatever Mr. Insole may know about sex, he knows little about Theosophy or theosophical history of H.P. Can it be that he has given sex too much prominence in the scheme of things, instead of, as Theosophy teaches and pointed out by Clifford Carr in his article on the subject in the same issue of *The Aquarian Path*: "The student of Theosophy learns that it (sex) is merely a temporary means of continuing the species." Over-emphasizing sex leads one to get a distorted perspective of truth, as Freudian psycho-analysis has proved.

But let Mr. Kingsland himself answer Alan Insole. All the following quotations come from Kingsland's book, and all italics are his own.

"H. P. Blavatsky challenged the social superficialities and shams of her day . . . It is little wonder, then, that whilst she was personally beloved and supported on the one hand by those who sympathized with and understood the value of her teachings, she laid herself open on the other hand to furious attacks from vested interests and conventional opinions in many directions, and to the superficial judgments of the world at large dealing only with outer appearances."—(p. 6)

"Today, belated attacks are occasionally made on the *personality* of H.P. Blavatsky by those to whom the teachings are obnoxious . . . The facility with which the most innocent actions can be made to appear as contributory evidence of guilt when once that guilt has become a pre-judged matter, is well known to all students of human nature, as well as in the records of our criminal courts."—(pp. 24-5)

"Yes, her stormy life was, *on the surface*, full of inconsistencies, puzzles, enigmas, contradictions, misunderstandings—mistakes alack if you like—but which

of us can cast a stone at her in respect to any of these? *On the surface*, Yes, but underneath was a heart of gold, an iron will, an inflexible purpose, a steadfast devotion to the cause of Truth and to the Masters whom she served. Underneath was—the *real* H.P. Blavatsky.”—(p. 31)

“How much of this indomitable self-will—afterwards brought into control and made to serve in the accomplishment of her mission, and an inflexible devotion and obedience to the Masters whom she served—was a matter of her mixed German and Russian or Slavonic heredity, and how much was brought over from previous incarnations, is impossible to say. As a mere matter of heredity why should she have been so different from the rest of the family? Heredity has never accounted for genius; much less for the occultist. But who that great soul was who operated for a time through the personality of the woman we know as H.P. Blavatsky, must be for the historian a mere conjecture.”—(pp. 35-6)

“So far as her own inner life struggle is concerned, her great achievement is that she *did* bring this lower personality into absolute subjection to the will and purpose of the higher Self in all matters that concerned her lifework and mission as she had received these from her great Teachers.”

“What Theosophy, through the teachings of H.P. Blavatsky, brought once more to light was the *Divine Nature of Man*, and the PATH which must be pursued by the individual in order to attain to a conscious realization of that divine nature. . . . That is the sum and substance of her mission and teaching. That was the message once more delivered at the end of the XIXth Century for those who had ears to hear.”

“It is the message she delivered, and neither the manner of its delivery nor her admittedly strong personal ‘defects’, that is the essential thing, and that has laid hold of the hearts and minds of so many thousands. The philosophy is there—*The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence*,—and the PATH to ‘the Heart of the Universe’, to the inner secrets of Nature and the powers latent in Man. These, as she taught them, are legitimate subjects for examination and criticism; and no amount of vulgar abuse of the devoted woman who spent her very life’s blood in giving them to the world can in any way touch their intrinsic value.”—(p. 93)

THE WHOLE AND ITS PARTS

Some 40 years ago the philosopher John Elov Boodin wrote in his *Philosophy of Science* (Vol. 10, No. 4) a chapter titled “Analysis and Wholism”, which was later reprinted as a pamphlet. At the

time, Henry T. Edge, President of Theosophical University at Point Loma, wrote an abstract of this which we find among others of his unpublished papers in our archival files. As it presents in a clear and pithy manner a topic still of present interest, we reprint it here.—ED.

The theme of Dr. Boodin is that science has been viewing nature in separate parts, instead of as a whole; whereby the truth is missed and erroneous views obtained. The aim of science, he points out, is *analysis*; it tries to reduce nature to structural units, all of the same kind; and variety is supposed to depend upon the structure of these units. But are there such structural units? We cannot determine this experimentally; for Heisenberg has shown that we cannot ascertain both the position and the momentum of an electron. When we turn on the light to see what happens, we interfere with the process, because light is a force which alters the process: we cannot tell what a thing looks like in the dark.

The electron or the photon appears now as a particle, now as a wave. Which is it? It is neither: for these are but twin aspects assumed by—something. The electron and photon are not entities but functions. So we get back to Heraclitus—there are no absolute entities. Everything exists through reciprocity; nothing exists by or for itself. To exist is to act (Plato).

What do we really observe? We observe only relations, says Relativity. We observe only probabilities, says Quantum theory. In fact, what we observe is ‘a situation in nature’—in the spatio-temporal physical situation. The constructions of recent physical theory are artificial. The space-time of relativity theory is only remotely connected with real space and time. The ‘events’ become nothing but ‘junctions of metrical space-time numbers.’ What a jumble! What can you make of that?

Einstein’s space-time could have no meaning unless we first had an experience knowledge of ordinary space and time. We can locate a flying airplane by knowing the three spatial factors and the time factor. But the mathematician throws dust into our eyes by leading us to think that the world of the physicist is nothing but numbers.

Causality. In classical physics, effect equals cause. In quantum physics, this is not so: there are new beginnings, emergent facts. This should console those who imagine that freewill and causality are incompatible. There is nothing in the law of Karma to hinder us from making new beginnings. The analogy given from physics is that the making of water out of hydrogen and oxygen is not a mere arithmetical sum; a new element, an emergent fact, appears—water. Recent physics has

wandered from common sense; but this does not imply that it is any nearer to reality. It has tended to regard the microscopic world as the important world; but we live in the macroscopic world. This is the world we experience, but the microscopic world is inferential and hypothetical.

Psychiatry, soul-healing. This has failed because it has analysed the human being into factors, and has not sufficiently regarded him as a whole. Reality has been atomized; it is not recognised that reality consists of wholes as well as of elements. We can understand the transactions of a living organism only when we recognize that it acts as a living whole. Physiology has found that there are delicate co-ordinations among vital functions—respiration, excretion, circulation, nervous activity.

The principle of wholism holds good on all levels of nature. The cosmos works as a whole-form. In embryological evolution we see a forward-looking adjustment, involving complex relations to environment and to the future—a whole-control process in time as well as in space. The cosmic process is forward-looking: two factors—environment and inner urge; they cannot be separated. The cosmic process manifests itself as division and as synthesis: differentiation into units of matter and of energy, synthesis into forms. These processes are universal, the same types emerge everywhere. The cosmos is an organism.

It will be seen how these thoughts coincide with the Theosophical teachings. But even Theosophists have to be on their guard lest they allow the analytical habit to slip in unawares and overstep its due bounds. Our teachers have to present topics separately, but they always insist on the necessity of regarding these separate items as parts of a whole. They never lose sight of the unity and interdependence of all things. Man is analyzed into different principles, but nevertheless man is a unit. The whole and its parts: this sums up the entire cosmic plan, carried out on every scale from the highest to the minutest.—(sgd.) H.T.E.

EINSTEIN—HIS MOST IMPORTANT LEGACY

Timothy Ferris, a teacher of journalism, tells about "The Other Einstein" in the October *Science* 83:

When Albert Einstein died . . . he left both a scientific and a philosophical legacy. His legacy has endured. The fate of Einstein's philosophical legacy, rooted in his deep commitment to human values, and especially to peace, remains in doubt.

After describing Quantum Physics, "which Einstein helped to invent," the results of his equation of special

relativity, and the use of his theory of General Relativity as "a tool for investigating some of the most exciting mysteries of physics, from black holes to quasars," Ferris adds:

But Einstein was more than a scientist. He was also a dedicated humanitarian, who wrote as much about ethical and social issues as about science. "Knowledge and skills alone cannot lead humanity to a happy and dignified life," he asserted. "Humanity has every reason to place the proclaimers of high moral standards and values above the discoverers of objective truth. What humanity owes to personalities like Buddha, Moses, and Jesus ranks for me higher than all the achievements of the enquiring and constructive mind." Ethical leaders like Spinoza and St. Francis of Assisi shared a "cosmic religious feeling," Einstein felt. The "most important function of art and science," he argued, is "to awaken this feeling and keep it alive."

Ferris observes that the "peerless myth—Einstein of the rumpled sweater and snowy hair, naive and absentminded"—has been an obstacle to understanding his true nature. "We think we know him," he says, but—

To appreciate Einstein's qualities, we must peer behind the thunderheads of the myth. There stands an Einstein of Zen-like poise who was, first and last, pacific. Peace was the subject of hundreds of his essays, letters, and lectures. His last conversation with his old friend Otto Nathan, just a few hours before his death, concerned civil liberties. The last document he signed was a proclamation against the use of nuclear arms. The advent of nuclear weapons, he maintained, had transformed international tolerance and understanding from a desirable goal into a practical necessity. He argued that the bomb had left the world with no choice but to renounce all-out war, which he called "the savage and inhuman relic of an age of barbarism."

Einstein kept speaking out even when friends warned he was getting himself into trouble. He played no role in the development of the atomic bomb and disregarded early suggestions that his theory could be employed to make weapons. Many considered his pacifism to be impractical, and the best reply, Ferris says, is his own: "Is it really a sign of unpardonable naivete'," he asked, "to suggest that those in power decide among themselves that future conflicts must be settled by constitutional means rather than by senseless sacrifice of great numbers of lives?"

On his deathbed Einstein refused to consider surgery for "the aortal aneurysm that had brought on his collapse." "It is tasteless to prolong life artificially," he said, "I have done my share, it is time to go." As requested, his body was cremated and the ashes scattered, so none could make a pilgrimage to his grave. Ferris ends his article with an anecdote revealing Einstein's wry sense of humor: in 1936 he wrote on a sheet of long-lasting rag paper to be placed in a time capsule. It read:

Dear Posterity,

If you have not become more just, more peaceful, and generally more rational than we are (or were)—why then, the Devil take you. Having, with all respect, given utterance to this pious wish,

I am (or was)

Your Albert Einstein

—Reprinted from *Theosophy* (ULT, Los Angeles) January 1984

AHAM ASMI PARABRAHMA

It was customary at public meetings at the Theosophical Headquarters of the Point Loma T.S., after the speaker of the afternoon had given the address and responded to questions from the audience, for the Chairman of that day to call upon Dr. G. de Purucker to add a few words. The following are his remarks, the last he ever gave in public. They were spoken at Covina, California, where the Headquarters had moved a few months earlier. It was September 20, 1942. The talk was by Lester Todd, President of the San Francisco Lodge of the T.S. World War II was raging, and the US had entered some 10 months prior. Significantly, GdeP's words end with "Consummatum Est." His death came a week later in the morning very suddenly.

As January 15 marks the 112th anniversary of his birth we reprint here these closing words (also in *Wind of the Spirit*), recalling vibrantly the memory of that occasion.—ED.

Brilliance like the almighty wings of love knows no barriers, and can and does penetrate everywhere; and this thought was born in my mind this afternoon as I hearkened to our speaker giving us excerpts of great beauty, of great depth, from the archaic Wisdom-teachings of mankind, teachings which belong to no race, to no age, and which, since they are essential truth, must be taught in spheres not earthly but divine, as they are taught here on earth to us men. For it struck me that the burden of his brilliant address was this: that we men, we human beings, as indeed all other things and entities everywhere, are but parts of one vast cosmic whole, intimately united together, despite our failings and our stumblings, in the working out of our common destiny. And therefore in proportion to our own individual understandings, we respond to that cosmic source which the Christian calls God, and which I prefer to call the Divine, from which we came, inseparable from which we are and always shall be, and into which again we are returning on our ages' long pilgrimage. Oh, just that one thought, if we men could keep it alive in our hearts and allow it to stimulate our minds from day to day, how would it not soften the asperities of human life, how would it not teach us men to treat our brothers like brothers instead of bitter foes!

Don't you see, Brothers and Friends, that this teaching is brilliant because it is a teaching of a genius? It con-

tains everything within it, all the Law and all the Prophets. And what is this teaching? Succinctly phrased it is simply this: that the cosmic life is a cosmic drama in which each entity, be it super-god or god, or demi-god, or man, or beast, or monad or atom, plays his or its proportionate part; and that all these dramatic presentations are welded together, leading up to one vast cosmic climax—to which, by the way, there is no anticlimax. So that with every even human day we are coming closer to that time in the immensely distant future when we all shall, once more re-united, enter into the deep womb of utter cosmic being—call it God, call it Divinity, call it Spirit, call it what you wish. The drama then will have ended. The curtain will fall, and what we Theosophists call Pralaya will begin, the rest-period. But just as in human affairs, when night is over there comes the day, so when the night of pralaya ends, the manvantara, the cosmic day, dawns again. The curtain on the cosmic stage once more rises. Each entity, each being, then begins its cosmic play, its role, exactly at the metaphysical and mathematical point where it stopped when the bells of pralaya rang down that cosmic curtain on the manvantara or world-period just ended. Everything begins anew precisely like a clock or watch, which, when it has stopped and is rewound, begins to run again at the exact point at which the fingers themselves stopped.

Why, this single conception of human identity with the cosmos, together with all the religious and philosophical and scientific and moral implications which it embodies, is older than thinking man. We are one and yet we know it not, we recognise it not; so that in the drama of life we commit all the follies on the stage, and tragedy becomes comedy and comedy, alas, through our own fault becomes tragedy.

I want to quote to you something that I love and have loved from boyhood. I learned it when I was a child and found it again once more in *The Secret Doctrine* of H.P.B., when in after life as a young man I joined the T.S. It is this: the picture is that of the Hindu guru or teacher. A pupil stands or sits before him and he is testing the knowledge of this pupil regarding the teaching that this pupil has received, and he says: "Chela, Child, dost thou discern in the lives of those around thee anything different from the life that runs in thy veins? "There is no difference, O Gurudeva. Their life is the same as my life." "O Child, raise thy head and look at the violet dome of night. Consider those wonderful stars, those beings radiating, irradiating, from the cosmic splendor above our heads. Seest thou that cosmic fire which burns in all things, and shines supremely bright in this and that and that and that

yonder brilliant orb? Child, dost thou discern any difference in that cosmic light, in that cosmic light, from that which shines forth from our own day-star, or from that which burns in thine own heart both day and night?" And the child says, "O Gurudeva, I see no difference between life and life, and light and light, and power and power, and mind and mind, except in degrees. The light that burns in my heart is the same as the light that burns in the hearts of all others." "Thou seest well, Child. Now listen to the heart of all this teaching: AHAM ASMI PARABRAHMA." And the child, who has been taught Sanskrit, the Vedic Sanskrit, understands and bows his head, "*Prāṇjali*." The meaning is: "I am the Boundless, I myself am Parabrahma, for the life that pulses in me and gives me existence is the life of the divinest of the divine." No wonder the child has understood. Am I a child of God? Essentially it is the only thing I am, and if I fail to realize it, it is not the Divine's fault but mine.

I believe, Friends and Brothers, that you will find this sublime teaching with its innumerable deductions—and you will feel bound logically to make deductions for yourselves as you understand it—I believe that you will find this teaching of Divinity in every one of the great systems to which the genius of mankind has given birth. Religion *is* it; Philosophy was born from it; Science is now aspiring towards it, and is beginning to get feeble adumbrations of what it means. Think even in our own small human affairs—small when compared with the vast cosmic majesty which holds us around in its sheltering care—think, if every man and woman on earth were thoroughly convinced of the utter reality of this cosmic truth! Never again would the hand of man be raised against man. Always it would be the extended hands of succor and brotherhood. For I am my brother—in our inmost we are one. And if we are separate it is because of the smallnesses that make us each one an atom as it were, instead of the spiritual monad which for each one of us is our source. That monad is of the very stuff of divinity. As Jesus the Avatara phrased it in his wonderful saying, "I and my Father are one"—the Father and the divine spark, the spark of divinity which is identical with the cosmic life, with the universal ocean of life, to use another metaphor. This idea of the cosmic ocean of life, of which we are all droplets in our inmost and in our highest, was in the mind of Gautama the Lord Buddha when he spoke of that ultimate end of all beings and things; for, as he said, all beings and things are in their essence Buddha, and some day shall become Buddha themselves, when, as phrased so beautifully by Edwin Arnold, the dewdrop slips into the Shining Sea. CONSUMMATUM EST.

... AND WE QUOTE

The Chief Object of the Theosophical Society

What are the lines traced by the "Masters"? Listen to the authentic words written by one of them in 1880 to the author of the *Occult World*:

"... To our minds, then, these motives, sincere and worthy of every serious consideration *from the worldly standpoint*, appear *selfish*... They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men*... in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire *for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself*. Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."

—H.P. Blavatsky: "The Theosophical Society: Its Mission and Its Future", BCW X, 77-8, *et Seq.*

... Not to Whittle away the Secret Doctrine

Theosophy is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world... By Theosophy I mean the 'Wisdom Religion', or the 'Secret Doctrine', and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H.P. Blavatsky. Knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere... None of us has any right to put forward his own views as 'Theosophy', in conflict with hers, for all that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine", or Theosophy; she always encouraged independent thought and criticism, and never resented difference of opinion, but she never wavered in the distinct proclamation "The Secret Doctrine is" so-and-so...

Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten Christ, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly

through the storms of well-nigh seventeen years the torch of the Eastern Wisdom. The condition of success is perfect loyalty; let the churches climb to the Wisdom-Religion, for it cannot descend to them.

—Annie Besant in "Theosophy and Christianity" *Lucifer*, October 15, 1891, Vol. IX, No. 50

Knowledge and Understanding

There is a great deal of confusion in the world today between Knowledge and Understanding. A man may know a great deal about a variety of subjects, but his understanding of the subjects may be very limited. Whereas another man who may not have a great deal of knowledge in the book sense, may have a very great deal of understanding of a wide variety of subjects. The distinction to be drawn here is that knowledge is merely a question of storing up information in the mind, whereas understanding is the assimilation of that knowledge into one's interior being, if one may use such a phrase. Therefore, understanding is something which is related to one's level of development (not necessarily merely mental development), whereas knowledge is purely a brain-mind characteristic.

Therefore as one evolves spiritually, one's understanding of oneself and the universe gradually enlarges and one comprehends more and more within oneself about the great problems of existence. On the other hand, people who rely entirely on books for their knowledge of these all-important problems (including many theosophists) will never reach any great level of understanding in this life because they are using the wrong approach. What is required is knowledge plus this interior understanding which is purely the result of one's attempt to grapple with what the brainmind has taught, through real *living*.

—Harry Benjamin, *Corresponding Fellows' Lodge Bulletin* No. 101, January 1954

Its Inseparable Spiritual Essence

And he thought of the world of nature as the Indian had always seen it. The whole world was animate—night and day, wind, clouds, trees, the young corn, all was alive and sentient. All matter had its inseparable spiritual essence. Of this essence man was an integral part. The beings about him were neither friendly nor hostile, but harmonious parts of the whole. There was no Satan, no Christ, no antithesis between good and evil, between matter and spirit. The world was simply one living whole in which man dies, but mankind remains."

—Frank Waters: *The Man Who Killed the Deer*

Which Wilt Thou?

Antinous prayed: "Zeus, take away this bitter cup." But then he paused a moment and changed his prayer: "Zeus, strengthen my manhood so that I care not whether the drought be bitter or sweet."

"Which wilt thou? said Zeus.

"The last for that is the prayer of a man."

BOOK REVIEWS

The Inner Group Teachings of H. P. Blavatsky to her personal pupils (1890-91). A Reconstruction of the Teachings by H.J. Spierenburg. With a Short Historical Introduction by J.H. Dubbink. San Diego: Point Loma Publications, Inc., 1985. xxiii + 188 pp. Price \$8.00 (U.S.) clothbound.

H.P. Blavatsky was in precarious health in the year preceding her death in 1891. This may have slowed, but did not stop, her continued strenuous efforts on behalf of Theosophy. Among her activities during those final months was giving special instruction to a select and invited group of Theosophical students in London. Notes taken by them in more than 20 meetings between August, 1890 and April, 1891 are here published in what has to be considered the definite edition.

From the outset, these privileged students were collectively called the Inner Group. So secret was it, however, that few outsiders appeared to have been aware of its existence until after Madame Blavatsky's death. Eventually, twelve principal members were admitted, plus two others described by Dr. Dubbink as "outside members".

The composition of the Inner Group gives food for thought. Most had been workers for Theosophy—and perhaps this was one of the criteria used in their selection. However, others who were not invited could also be so described and, apart from those naturally excluded for geographical considerations, several names are noticeable by their absence, especially of those who later became prominent personalities in the Society.

Much of the teaching imparted to the Inner Group, and recorded here, originated as replies by Madame Blavatsky to questions which for the most part were prompted by her E.S.T. Instructions. The Notes are therefore supplementary to the latter, and as such are particularly useful. It seems that each member wrote up notes of meetings attended, and submitted these to the Secretaries, Annie Besant and G.R.S. Mead for inclusion in the Minutes after they had been checked by H.P.B. It may be inferred that it was always intended to publish these teachings, at least for the E.S., although

it was as early as 1897 when they were first made public in the so-called Third Volume of *The Secret Doctrine*.

Since then, the teachings given to the Inner Group have been variously published but never in such a complete form as here. Every variation found in the published versions is meticulously noted, and explanations provided where necessary. In this regard, Dr. Spierenburg's scholarship is superb. He has also provided an index so detailed that it adds another dimension to the usefulness of this publication.

Other documents relevant to the I.G. are also reproduced, including H.P.B.'s Diagram of Meditation; the "Declaration" of the twelve members written and signed by them shortly after H.P.B.'s passing, defending her against scurrilous accusations; and a Blavatsky-signed letter and order, both addressed not only to the Group, but to the E.S., regarding disharmony among the members.

(These latter documents, by the way, were first published in *The Canadian Theosophist*, Jan-Feb 1967. Copies of them had been given to the then General Secretary, Dudley W. Barr, by Geoffrey Watkins, son of John M. Watkins, who was a close associate of H.P.B.'s though not himself a member of the Inner Group.)

Dr. Dubbink's all too brief introduction is helpful in explaining the formation and work of the Group. Interestingly, little has previously been written on this subject. One of the few resources he had to work with were Mrs. Alice Leighton Cleather's reminiscences. (Contrary to a widely-held belief, these are still in print by the way.) He also includes a capsule biography of each of the members. An interesting book could be written, in which the subsequent careers of the I.G. members is traced, and Dr. Dubbink is one student of Theosophy who could do this subject justice. Incidentally, not all the members honoured even part of the pledge they took.

The publication of this work helps shed some of the mystery of the Inner Group as well as making available the teaching received by the Group in a practical and scholarly form. It is an important supplement to the works of H.P. Blavatsky, now published in the *Collected Writings* series. Students of Theosophy now and in the future owe a great debt to Dr. Spierenburg, as well as to Point Loma Publications, Inc., for this valuable work.

—Ted G. Davy, *The Canadian Theosophist*, May-June, 1986

The Sayings of the Ancient One, by P.G. Bowen, with Introduction and explanatory articles by the Translator. Theosophical Publishing House Ltd., 12 Bury Place,

London WC1A ZLE, England, paper 14.00.

The sub-title of this book states that it is "a unique re-statement of the Ageless Wisdom". The author was well known in the 20's and 30's of this century as one interested in the mystical and the occult. He spent his early years in Africa, during which time he became acquainted with the native languages and met some of the "real rulers of the tribes," and finally "an Atlas Berber, an initiated teacher, Mehlo Moya, and was admitted into his Occult Brotherhood." This book purports to be a translation from archaic Bantu (Isinzu) of certain "fragments" of instruction given by the Hierarch of that Brotherhood, which "mirror the recognition, progress and evolution of the Soul."

Why the book is republished at this time (first edition was in 1935) is a matter of conjecture. But nothing happens by chance. Perhaps re-publication now mirrors, it seems to me, the present confusion rampant in the word today on matters occult, scientific, and psychological. This is a period of a merging and emerging end-of-a-century change-over—a moment when Time, Space, and Personal Growth are being depicted as aspects of significant movement in inner consciousness, a development of personal inner reality unrelated to outer reality (if this last reality really exists).

This re-sounding of an earlier less scientifically worded and more emotional older 'occultism', probably has a definite place to play in the continued effort of modern man to find a workable means furthering his own inner growth.

There is, however, a limiting factor, an occult pessimism, in this book, a sort of annoying approach which may not appeal to the new 'scientific' mystics' yet to the older occult student it may re-echo some long forgotten lessons. We hope it will reach, and satisfy its own audience, and, in its own way help some of the confused new 'mystics' who seemingly have wandered into areas of personal aggrandisement instead of co-operation with Universal Law which comes from impersonal service to the ALL.

—K.G. Heck

SILVER JUBILEE NUMBER

The above title refers to a forthcoming Special Issue marking 25 years of publication of the *Bulletin of The Theosophy Science Study Group*, Editor, Dr. A. Kannan, The Vasanta Press, The Theosophical Society, Adyar, Madras 600 020, India. The Editor invites "suggestions and active co-operation of friends and collaborators to make the project a success." We quote from an announcement he sent out some months ago.

"Our members, friends and collaborators will be glad

to recognize that this *Bulletin* will complete 25 years of publication in December 1987. We propose to publish a special issue of October-December 1987 to mark this occasion. We need the whole-hearted support of our members, friends and collaborators in financing the project, making contributions of articles to the Bulletin and otherwise help in selling the special issue worldwide. . . .

"We aim at publishing 100 pages of demiquarto printed matter which may cost us about Rs 20,000 (\$1,700) for 1,000 copies. It will not be possible to meet this expenditure out of our limited funds. So we appeal to a few sponsors, charitable foundations, trusts, etc., and also to our members, life members and friends to contribute their mite.

"The project . . . will be a definite step in the advancement of knowledge and useful service to humanity by upholding the ethical and human values in the field of science and technology. The following theme and subjects are proposed: *Theme*: Holistic Human Concern for World Welfare. *Subjects for four Section*: (1) Science, Technology and the Holistic Perspective; (2) The Use of Science and Technology for Peace and Holistic Human Development; (3) Integrative Education for Holistic World Welfare; (4) and Scientific Aspects of Yoga and Psi Research."

NOTES FROM THE EDITOR AND ITEMS OF INTEREST

The Larger Issue

When it comes to the larger issues which concern the Theosophical Movement we must perforce distinguish between loyalty to an individual and fidelity to Principle, in this case to the Teachings of Theosophy given by H.P. Blavatsky and the Masters. In the former instance we are adjured to withhold condemnation—*do not criticize the individual*; in the latter instance, to adhere to principle—*on the matters of principle remain adamant*.

We recall this age-old esoteric rule on reading in current theosophical journals articles appealing for exoneration of charges against C. W. Leadbeater of "accusations of immorality levelled against him without examination of all the facts." Reference is also made in them to "the recently published biography," (not giving title or name of author), "which is blatantly slanted and ONE-SIDED." (See *The Theosophist*, Sept. 1986, *The American Theosophist*, 'Viewpoint', Nov. 1986, and *The Theosophical Journal*, T.S. in England, which reprints the September editorial from *The Theosophist*.)

But theosophical journals of recent years, as far as we know, have carried no 'personal attack' on C. W. L. Comment has been restricted to pointing out in many, but not all, of his writings, erroneous teaching (easily confirmed by checking with *The Secret Doctrine* and *The Mahatma Letters*); to his establishing a 'Liberal Catholic Church'; his indulging in ceremonial and so-called 'initiations', his psychic experimentation often resulting in discoloration and misunderstanding and hence wrong explication of the original teachings. Commentary, therefore, has related to matters vital to the work of the Theosophical Society, affecting the very reason for its existence.

Reference in the journals mentioned above to "the recently published biography" as "blatantly slanted and one-sided", is to *The Elder Brother: A Biography of Charles Webster Leadbeater* by Gregory Tillett (Routledge & Kegan Paul, London, Boston, Melbourne and Henley, 1982.) But on its publication leading newspapers of England and Australia gave deserved credit to the author for his strictly historical stance and non-alignment *pro* or *con* relative to his subject. A review by the Editor of *The Canadian Theosophist*, Nov./Dec. 1982, can be referenced as carefully reasoned, balanced and constructive. In it we read: "*The Elder Brother* should be welcomed by all who are concerned with getting at the truth, even at the risk of shattering beliefs. In writing it, Gregory Tillett has done a great service to the Theosophical Movement. This book provides a timely opportunity for a complete reassessment of the early years of the Society, and if this is achieved it will be of benefit to all present and future students of Theosophy."

Theosofia, a bi-monthly journal of Theosofische Vereniging Nederland (Adyar T.S.), Jan. 1983, also has an important and sound review by one of its editors. Interested readers are referred to these back issues, as well as to our own *Eclectic Theosophist* of March/April 1983 in which I wrote some "reflections" on the subject.

One can recognize with sympathy the honest rising in defence of one held in high esteem; but when it is shown that in the writings of CWL are divagations from the truth as given in the original teachings of the Masters and HPB, then it is time to speak out; then Personality must give way to Principle. A. Trevor Barker put it succinctly at a time more than fifty years ago when plain speaking was even more needed. He wrote (in his Preface to G. de Purucker's) *Fundamentals of the Esoteric Philosophy* (1932): "... It is a fact, paradoxical though it may seem to some, that no teaching calling itself Theosophical will bear the test of a thoroughly impartial investigation, unless it is consistent with the

teaching of H.P. Blavatsky; and this precisely because her writings bear the stamp of consistency with the recorded teachings of all the great Sages and Seers of Antiquity."—(p. vii).

Gen. Sec. T.S. in Canada, After 18 Years Steps Down

After 18 years as General Secretary of the TS in Canada Ted G. Davy is replaced by Stan Treloar, who took office after the Annual Meeting of the Section on July 5, 1986. In the *Canadian Theosophist*, July/Aug. 1986, Mr. Davy expresses "gratitude to the members who have trusted me with the senior responsibility for the Canadian Section since 1968. . . The past eighteen years," he adds, "have not been without their share of turbulence. This is to be expected, because at whatever level, the Theosophical Society is by its very nature a difficult organization to administer, on top of which, the Canadian Section has to cope with some unique problems that are not of its own making. On the whole, however, it has been a pleasant and productive period. Stepping down, if I have any regret at all it is that there has never been enough time to do all that should have been done." For the time being, Ted and his wife Doris continue as co-editors of their excellent section magazine.

13 Cassettes Outlining the Esoteric Science

Have you heard these? They are by Geoffrey A. Farthing, one-time Gen. Sec. of the English Section T.S. and a long-time student of Theosophy. No. 1: Introduction; No. 2: The Constitution of Cosmos and Man; No. 3: Hierarchies; No. 4: Ākasa and the Astral Light; No. 5: Elements and Elementals; No. 6: The Law; No. 7: After Death; No. 8: Origins; No. 9: Rounds and Races; No. 10: Evolution; No. 11: Spiritualism and Psychism; No. 12: Spiritual Development; No. 13: Religion. Here is a veritable Library of Theosophy. Write to: Mr. Geoffrey Farthing, 36 The Mount, Fetcham, Leatherhead, Surrey, KT22 9EA, England.

Winter-Spring 1987 Program at Krotona Institute

These include courses in: Studies in *The Secret Doctrine* (Joy Mills); Once Upon a Time (interpretation of fairy tales—Michael Miles); The Fundamentals of Theosophy, Study Circle (led by Diana Dunningham Chapotin); Self-Transformation Through Music (based on her recently published Quest Book by the same title—Joanne Crandall); Ways to Peace (featuring a number of guest speakers); Right Perception—Right

Action (Dr. Joseph D. Gullo); Symbols in Painting (Jean Gullo). One-day Seminars will be conducted by Dr. Edwin Bernbaum; his subject: "Hidden Valleys of Tibetan Myth and Legend;" "Your Worldview: How it Shapes Your Values;" by Dr. Ralph Metzner: "Metaphors of Self-Transformation;" a 2-day seminar by Dr. Kenneth Ring, "The Near-Death Experience and Human Transformation;" "a 6-session seminar by Jeanine Miller: "The Beginnings: Egyptian and Indian Tales of Cosmogony."

New German Translations

From Verlag Esoterische Philosophie (an offshoot of the 'Point Loma' T.S.), Culemeyertrift 5, 3000 Hannover 21, W. Germany, we have received *Grundlagen der Esoterischen Philosophie*, Band I and II (*Fundamentals of the Esoteric Philosophy* by G. de Purucker.) This is a German translation of original edition of 1932, with Index and picture of the author. Our hearty congratulations to the Hannover Group!

Pathways

Pathways is the intriguing title of a new quarterly magazine issued by the Theosophical Society in Victoria, B.C., Canada, giving short articles, study-material, and book reviews. The summer 1986, issue (Vol. 1, No. 3) has an article "The What and Why of Meditation" and continues with Part II of "Glimpses of Sankara and his Teaching." The Autumn issue begins a series on "The Gnostics," and reviews "The Act of Will" by Roberto Assagioli, M.D., and has an article "Sri Aurobindo, 1872-1950: Scholar, Poet, Politician, Revolutionary, Author, Publisher."

In Planning

P.L.P. publishing plans for 1987 include:

By late Spring: a third volume of the Writings of William Q. Judge, *Echoes of the Orient*, compiled and edited by Dara Eklund. Among its contents of special interest will be a Section of one hundred pages titled "Eastern School of Theosophy"—esoteric studies under the titles "Suggestions and Aids," "Answers to Correspondence," "Questions and Answers," and "E.S.T. Subsidiary Papers."

And by late Summer: *The New Testament Commentaries of H.P. Blavatsky*, a new study compiled and annotated by Dr. H.J. Spierenburg (author of: *The Inner Group Teachings of H.P. Blavatsky: A Reconstruction of the Teachings.*)

And: L. Gordon Plummer's *From Atom to Kosmos* (a Theosophical Study in Evolution), a reprint long in demand.

FROM LETTERS RECEIVED

J.H. Dubbink, Bilthoven, Holland.—This pamphlet [Autobiography of Alfred Percy Sinnett] is of course indispensable for an historian investigation into the role of the different aspects of the coming of 'theosophy' to England and Europe. This work, however, is conspicuous in this sense: why are so many aspects of Sinnett's work and life totally absent? Example: Sinnett's work in the Order of the Golden Dawn—absent. Another example: he was *addicted* to talks via mediums with people on 'higher planes'.

CWL, according to Ernest Wood, looked upon a manuscript given to him by G.S. Arundale, later President of the TS (Adyar), as 'randy stuff'. I fear the quotations Sinnett made from his own diaries are on the same level.

G. Robde, Lakeside California.—In your interesting Nov./Dec. issue of *The Eclectic Theosophist* you presented the article: "Theosophical History Conference". In it was a short report of Mr. Ian Brown's paper, 'Did HPB Know Tibetan Buddhism personally?' The remarks or statements of Mr. Brown are rather disturbing, and shocking as well. I think you owe it to your readers that these statements be clarified and proven by Mr. Brown. Every serious Theosophist would say that HPB's source was the mainstream of the Gelug-pa tradition, especially the books of Kiuti. Furthermore, HPB must have had a close relationship with the Yogacharya school of the 'first' Aryasangha. To state that HPB's terminology—and even that of the Mahatmas—is more Mongolian than Tibetan, let alone Indo-Aryan (Sanskrit), cannot be accepted. Furthermore, it seems to me that Brown accuses HPB of lying by suggesting that HPB's identification of her source as Tibetan is a 'blind' and that her actual sources were in Central Asia (meaning Mongolian). G. de Purucker, Barborka, and Boris would have strongly rejected Brown's suggestions and statements. Would it be possible to ask him for further clarification and proof?

According to Reigle: 'The Books of Kiute', p. 11, there was a small monastery of Narthang, located about 6 miles southwest of Shigatse, home of the Mahatmas." This "secret school... is attached to the private retreat of the Teshu Lama" (or Panchen Lama) as HPB said in *The Secret Doctrine* (III p. 407). In Shigatse there can be found also the famous monastery, Tashi-lhunpo, the seat of the Tashi-Lama (was this Panchen Lama the great Maha Chohan of the Theosophical Society, the 'boss' of the Mahatmas?). Another 'seat' of the Mahatmas seems to be located in L (adak?), according to the statement of Damodar in *Damodar and the Pioneers of the Theosophical Movement* (p. 95) by Sven Eek. The Chinese invasion destroyed most of the monasteries, especially those of the Gelug-pa sect!

Would it be possible that Mr. Brown means by the term 'Central Asia', the Gobi (Gobee) Desert with its partly mythical-devachanic, partly physical island of Shambhala? His statements need clarification!

John Cooper: Sydney, Australia—I have just read the editorial 'Viewpoint' in *The American Theosophist* for November, 1986, and am somewhat saddened by it. It is true that nowadays there is more cooperation between the members of the various Theosophical organizations and this, in itself, is a good thing and could be developed further. Yet what is the basis for such cooperation? Is it the relativism suggested in the editorial where it is stated "that there are many paths to enlightenment"? I would rather rephrase this statement to write that there are many deadends that prevent us understanding enlightenment, and amongst these deadends we must include religion. This I believe is one of the essential differences between the early Theosophy of Blavatsky and the Mahatmas, where religion *per se* was seen as one of the great causes of the enslavement of mankind, and the later state-

ment that the Lord is the head of all the great world religions and so we should not criticise them. Later Theosophical leaders were more concerned with group activities and with friendship and they allowed the search for truth to drop away. It was the development of an attitude where the members believed that it was better not to argue and instead should allow the higher forces to flow through them. It was the 'pipe' theory so detested by Dr. Stokes.

So I would suggest that truth in both the little sense and in the larger sense needs to be of concern to Theosophists. Truth rather than abuse. Of what use is it to be told that a recent biography is "blatantly slanted and ONE-SIDED" without being told what is the bias and where is the slanting? In the Editorial and in the quoted extracts from *The Theosophist* are several errors. The outstanding paper from Dr. Harrison does not "clear H.P.B. of charges of fraud in the Coulomb case"; rather it dismantles the Hodgson Report and does not address the issue of whether HPB was innocent or guilty. Nor did the British judges in the Krishnamurti custody case exonerate Leadbeater, as can be seen from the records of this trial.

Yet this type of nitpicking is not what concerns me. What I am concerned with is this: are we really looking for truth rather than wanting to feel comfortable? It is all too easy to look back with lofty tolerance on past Theosophists and murmur to ourselves, and to others, that of course it was only their opinions. Yet in maintaining this viewpoint we, ourselves, are maintaining an attitude and an opinion. To quote Voltaire from memory: to the living we owe charity, to the dead truth.

The New Year

The Eclectic Theosophist takes this opportunity to thank its readers, new subscribers and old, for their steady support, and to wish them a year of fruitful accomplishment. If 'sound of cymbals' or 'tinkling brass' be heard, let them be merely as accompaniments in the greater overture in which we all partake. Let flashes of the Inner Light prevail. A Happy New Year to All.

Point Loma Publications Library

It will be Open House to a new Library building in early January 1987, to which the public (on referral) is invited. It will house rare historic archives, as well as important theosophical books and journals going back to the founding years of the T.S. Among valuable collections are those of Iverson and Helen Harris, Geoffrey and Ila Barborka, special items from Boris de Zirkoff, and other friends of the Movement.

As construction of this Library has been costly, and as operating costs and future expansion must be considered, contributions will be warmly welcomed. (PLP is chartered by the State of California as a Tax-Exempt Non-Profit Religious and Educational Corporation).

Contributions

Our grateful thanks for the following contributions received since our last reporting: A.P., \$15.00; L.E.R., \$2.00; P.D., \$10.00; B.O.J., \$5.00; P.S., \$1.64; G.C. (in memory of G.H.C.), \$50.00; J.N.S., \$20.00; W.Y., \$50.00; G.C.L., \$5.00; C.T., \$50.00; M.M., \$4.06; P. & K.B., \$50.00; D.P., \$2.20; P.S., \$100.00; L.S., \$50.00